

AN ANALYSIS OF THE RELATIONSHIP
BETWEEN FAITH AND ANGER OF KOREAN CHRISTIANS

A THESIS-PROJECT
SUBMITTED TO THE FACUTLY OF
GORDON-CONWELL THEOLGOICAL SEMINARY

IN PARTIAL FULFILMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

BY
HASEOK JUN
MAY 2017

This project is dedicated to my Lord, Jesus Christ, who saved my life with His abundant
love and leads me to the eternal life with His words;
To my wife, Hyunjung, who is my soul mate and love forever;
To my son, Yichan, who is my joy in the world and love forever;
To my daughter, Yisoo, who is my joy for the world and love forever;
To church members, who are always my supporters in Christ.

A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another.

—*John 13:34-35, NIV*

CONTENTS

ACKNOWLEDGMENTS	vi
ABSTRACT	vii
Chapter	
1. PROBLEM AND ITS SETTING	1
2. THEOLOGICAL FRAMEWORK	10
3. LITERATURE REVIEW	28
4. PROJECT DESIGN	48
5. OUTCOME AND CONCLUSION	54
Appendix	
A. SURVEY RESULTS	63
B. QUESTIONNAIRE 1	75
C. QUESTIONNAIRE 2	77
BIBLIOGRAPHY	79
VITA	82

ACKNOWLEDGMENTS

First, I want to praise my living God, who gave me salvation from sin, called me to serve His kingdom as a pastor, and allowed me to study His words through Gordon-Conwell Theological Seminary.

Second, I am sincerely grateful to my mentor and all the D. Min staff who taught me the heart of Jesus and gave me the chance to experience the heart of a leader through the doctoral thesis as well as doctoral coursework. They are like a family to me during my study. God bless you all.

Third, I thank my teachers, who gave me the foundation of theological studies and shares friendship in my ministry by visiting my church and encouraging me to follow Jesus's words with all my heart.

Fourth, I appreciate brothers and sisters in New Hampshire and in Boston who offered me love and support during my studies. God will remember your kindness and love.

Fifth, I am grateful to Spirit church, that offered me a chance to study and hold my hands to finish up the whole coursework. Above all, the church molds me with the gospel so that I could focus on Jesus.

Sixth, I want to give a big thanks to my beautiful wife Hyunjung and my heroes, Yichan and Yisoo. Because of their love and patience, I could finish my studies.

May our God be glorified forever.

ABSTRACT

This thesis is about an analysis of the relationship between faith and anger of Korean Christians. This work will help people to understand why people get angry and how Christian faith works in the Korean community.

First, we will define what anger is. Anger could break down the community. However, anger is not always sinful.

Second, we will show the works of Aristotle, Ambrose, and St. Augustine. Physical and emotional study of anger will be showed.

Third, Obedience to God's will provides great motivation to control one's anger. Also, participation in church activities can be helpful for managing anger.

CHAPTER 1

THE PROBLEM AND ITS SETTING

Introduction

Why write a thesis-project on anger? After completing my graduate studies with an advanced master degree in America, I began the work of planting a church in Korea. By the grace of God, the church experienced numerical and spiritual growth, even though the congregation lacked a building and any substantial children's programs. However, the church began to experience conflict within the first two years of its existence. It became evident that some of the members of the congregation were struggling with anger management issues in their lives, and it was impacting not only their lives, but their families and the church. Some of the cases were so severe, I decided it was necessary to research anger in the church, beginning with our church in Korea.

Some years ago, a church member called in the middle of the night. She explained that she was hiding from her husband in her non-Christian neighbor's house. Her husband was a Christian, and had served as a deacon in another church prior to becoming part of the church I pastored. He was not a social person, but as a dedicated family man, it was his practice to come straight home from work to spend time with his family.

Unfortunately, when he became emotional, whether it was because of disagreements with others or because of unfulfilled expectations, he became a different person. Consumed with anger, he became uncontrollable. Not even his siblings and

parents could reason with him. On this particular night, he was having problems managing some household concerns. He refused to hear any input from his wife and daughter. In anger, he exploded and began destroying and discarding some of the household goods. He was so angry; no one could reason with him. With no other options available, his wife left the house, and eventually, she went to the church to hide. When the husband found her there, the two of them ended up in an explosive fight with one another at the church.

Another young marriage couple had a similar experience. The husband was a Christian who unashamedly confessed his love for God, and he was very involved in the life of the church. People laughed at his jokes, and many loved being with him. In fact, it was his social appeal that attracted his wife to him when they first met.

However, after they married, she soon discovered that he was an impatient man and he became upset quite easily. For example, driving was a major problem for him. He regularly lost his temper and set aside any restraint when he experienced uncomfortable situations on the road. Almost immediately, the color in his face would change, and he would begin to complain about the other drivers. Often this led to him fighting with the other drivers on the road. Eventually, his anger problems overflowed into the church. During one summer retreat, he got into a big fight with another church member, and as a result, the retreat program was discontinued.

How can the “angry Christian” and the “God-loving Christian” be reconciled within the same person? What is the relationship between the two? As a pastor, I have always been curious how faith can affect or change one’s personal character and life. If

faith is a conviction of God, how can this conviction change the inner life? Are faith and emotional control separate from one other? Or, is it possible that faith can impact character, particularly in the area of emotional self-control? If so, can a church be free from conflict caused by anger?

Anger and the Korean Culture

Every year in Korea, anger is at the root of many big issues. In 2014, the vice president of Korean Air, Hyun-Ah Cho became enraged with the chief flight attendant because of the procedure used to serve the nuts she ordered. She was so consumed by her anger that she ordered the flight to return to New York Airport from where it had had departed. Her actions violated aviation safety rules, and as a result, more than 250 passengers had to wait inside the plane until the issue was resolved.

Anger is a widespread and growing problem in Korea. In Gyeonggi Province, two Korean disputes about money resulted in the death of 8 people. *The Korean Times* reported:

The two men in the shootings took out their weapons according to the procedure, but their aim was to resolve inter-personal differences. Their actions are alarming because of a noticeable rise in rage-driven incidents in Korea. For instance, drivers have threatened other drivers with an axe in a fit of road-rage. What the people on the streets and on mass transport systems the general body language is one of excessive aggression, going beyond the Korean trend of “ppali ppali.”¹ Health experts have noted that more Koreans may be struggling to control their anger because of life pressures. The Health Insurance Review and Assessment Service said that from 2009 through 2014, there was a 32 percent

1. Which means “hurry up.”

increase in impulse-control disorder, as the stress of daily living worsened.²

The anger problem is getting worse in Korea. The cause may stem from the many problems that exist within the Korean context.

Anger in the Korean Context

The greatest problem within the Korean culture is the number of hours Korean spend working. Koreans do not have enough time to rest, physically and emotionally.

Among the Organization for Economic Cooperation and Development (OECD) members, Koreans rank second for the numbers of hours worked. The average Korean works 2090 hours per year, 325 hours more than other OECD members.³ Many Koreans are overstressed due to overworking. Office workers in Korea suffer from immense levels of work-related stress. A recent study revealed that work-related stress accounts for over 80 percent of office workers who express that they want to get angry. Approximately 30 percent of office workers indicated they get angry more than two times per a week, and 20 percent indicated they get angry every three work days.⁴

We need to explain why anger is a problem in Korean culture. Many tragic case is produced by anger problem. For example, driving a car is not easy in Korea. It is not

2. "Weapons of Rage," *The Korean Times*, March 1, 2015, accessed August 8, 2015, http://www.koreatimes.co.kr/www/news/opinion/2015/05/202_174370.html.

3. Sae-sa-yeon Media Center, "Anger Time," accessed October 14, 2013, <http://sisun.tistory.com/129>.

4. Taegu Korean Blog, "Statistics of Taegu," accessed October 14, 2013. <http://blog.naver.com/esan6637?Redirect=Log&logNo=110167660432>.

just because of traffic jam but also of road rage. Korean government made new traffic law about treat and assault driving attitude, which comes from the absent of control of anger. A Korea Herald reports,

There is one thing, however, that is becoming a new threat on the road: road rage and the ensuing retaliatory driving. In 2013, 1,600 cases of retaliatory driving were reported to the police with 35 fatal casualties. The government is finally stepping in. The month of July has been designated as a special awareness campaign period in which people are warned against the dangers of retaliatory driving and ensuing penalties. Now, it is not simply a matter of courtesy on the road but also a serious criminal issue. 'Threat' or 'assault' charges have been filed against some of reckless drivers who have employed various scare tactics against other drivers in the adjoining lanes. More importantly, instant rage is not a mitigating factor anymore⁵

***Hwabyung*: Korea's Unique Anger Problem**

In order to understand anger as it relates to the Korean Christian, it is absolutely essential to understand the Korean concept of *hwabyung*. Koreans say that there is a unique illness in the world found only in Korea: *hwabyung*.⁶

Traditionally, the Korean answer for anger is patience. The ability to demonstrate deep patience is considered a kind of beautiful maturity in a person within our society. For example, when a woman marries and begins a new life in her husband's house with his family, she has a lot of family barriers and difficulties to overcome. During the first

5. Jae-Min Lee, "Road Rage Punished and Soothed," accessed February 28, 2017, <http://www.koreaherald.com/view.php?ud=20150728000939>.

6. Jieun Lee, Amy Wachholtz, and Keum-Hyeong Choi, "A Review of the Korean Cultural Syndrome Hwa-Byung: Suggestions for Theory and Intervention," accessed February 28, 2017, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4232959/>.

three years of the marriage, every problem that arises is considered to be the fault of the bride. Consequently, she endures a great deal of suffering during this time, and the only acceptable response is to patiently endure it. Her silence is her virtue, and she will be required to spend those first three years of marriage without a voice in the family. Because Korean women are required to exercise patient silence, their personal feelings are buried deep within their own hearts.

Hwabyung is a culture-bound Anger Syndrome. Studies indicate that 60 percent of people who suffer from an anger syndrome suffer from depression.⁷ In rural areas of Korea, 4.1 percent of the people suffered with *hwabyung*. Women in the lower social classes, who are in their 40's or 50's, easily succumb to *hwabyung*.⁸

Often, when they have *hwabyung*, they experience chest pain. No physical explanation exists to account for the chest pains, they still feel that something is sore. Physical chest pain is not the only symptom associated with *hwabyung*. Dr. Sun Gil Min says there are several symptoms of *hwabyung*:

The symptoms include a subjective feeling of anger with anger-related bodily and behavioral symptoms. The symptoms seem to symbolize the nature of fire (anger) and its suppression and/or release. According to the patients' explanation, reactive anger, resulting from being a victim of an unfair situation, must be suppressed so as not to jeopardize harmonious family or social relationships. However, if the unfair situations continue, the suppressed anger "accumulates and becomes dense," and finally causes a disease. Defense mechanisms related to *hwabyung* were found to be suppression, inhibition, withdrawal, somatization, and oral consumption. The concept of *hwabyung*

7. Jongwoo Kim, "Do I have Anger Illness?" accessed September 12, 2013, http://www.design.co.kr/section/news_detail.html?info_id=62283&category=000000060002.

8. Sun Gil Min, "*Hwabyung* in Korea: Culture and Dynamic Analysis" *World Cultural Psychiatry Research Review* 4 (2009): 12-13.

seems to have been shaped by Korean people's socio-cultural experiences throughout history. Such historical experiences have developed a unique, collective emotional reaction called "*haan*," which is a chronic suppressed anger resulting not only from the tragic collective national history, but also from a traumatic personal life. Accordingly, *hwabyung* shares many components with *haan* and seems to be a pathologic form of *haan*.⁹

In the Korean culture, *jeong*, which describes special and close friendships with neighbors, is rooted on *hwabyung* and *haan*. *Jeong* prevents a person from saying "no," even if they do not like another person's ideas or opinions.¹⁰ The Korean society has developed a mindset that is predisposed to anger. It is a mindset that has not experienced freedom.

The Korean Church

The Korean church is not free from the effects of this social environment. People go to church not only to worship, but to release stress, or *hwabyung*. Through faith, they want to experience the presence of God. They also want to feel free from their burdens and bad feelings.

Koreans do a great deal of volunteer work in the church. The problem is that the more they volunteer in a church, the more they tend to turn away from the church and from the Christian faith. In 2004, a Korean Gallup study revealed that 7,580,000 Christians left the Christian faith. Of those who left, 1,980,000 converted to other

9. Min, "*Hwabyung* in Korea," 12.

10. Min, "*Hwabyung* in Korea," 12.

religious traditions. The remaining 5.6 million turned to atheism.¹¹

Why do people leave the Korean church? Why do they hate the Christian? While several reasons exist to explain this mass exodus from the church, in my opinion, the most important reason points to church conflict caused by broken relationships and the emotional pain that accompanies it.

The Korean society has certain values that can prevent people from developing deep intimate relationships with others. Some examples of these values include materialism, goal-oriented living, and life achievements. Often, the lack of intimacy motivates people to go to church where they can escape their loneliness. Unfortunately, when they meet Jesus as their savior, they still have their own agendas, and they fail to adopt God's worldview. As a result, when they experience stress in church life, they respond and react as they do in the secular world.

The Thesis-Project

This project will analyze the relationship between faith and anger management. The analysis will provide insight as to how faith can affect feelings of anger. The sole purpose of this project is to provide analysis. While this project will provide ideas to develop anger management programs, the actual development of these programs will be a post-study of this project.

This project assumes the following:

11. Jaeyoung Jung, *Korean Church-the Future of Next 10 Years* (Paju, Korea: SFC, 2012), 152.

1. The ability for a person to manage his anger increases the longer one is a Christian.
2. Activities designed to help church members grow in faith will result in fewer church members getting angry.
3. A decrease in the number of church members who get angry will demonstrate that anger can be controlled.

The parameters of this thesis-project are:

1. It will focus on Korean church members.
2. It will examine the relationship between faith and anger; no other emotions will be explored.
3. It will survey and analyze the relationship; programs to test the analysis with will be conducted at a later date.

In order to achieve this aim, this subject will be divided into five chapters. The first chapter discusses the setting of Korean Churches. It will also discuss the particular problems associated with anger within the Korean church. The second chapter present a biblical and theological framework for understanding anger. Chapter three presents a literature review that discusses the concerns related to anger from historical and contemporary scholars. The fourth chapter presents the project design. Finally, chapter five presents the outcomes and findings of the project, with recommendations for further studies and application.

CHAPTER 2

THEOLOGICAL FRAMEWORK

Any Christian discussion of anger must include a biblical framework. The aim of this chapter is to explore biblical views of anger, including reasons anger occurs, biblical terms for anger, consequences of anger, and the relationship between anger and faith in Christian communities.

God's Anger

God's anger shows how much he hates sin and idol worship. God is angered by people's disobedience.¹ His anger is stirred against the wicked who lack compassion,² and because people have hardness of heart when they yield to the temptations of sin.³

Essentially, God's anger is based upon his holiness, which requires justice in response to sin. Given that people are created in the image of God, it could be argued that divine anger is the foundation for human anger. In some ways, human anger can be a legitimate expression in the quest for justice. However, this thesis-project will focus on human anger that results in negative effects, namely the destruction of one's relationships with other Christians. In addition, because anger is not always an act of sin,

1. Romans 1:18.

2. Matthew 18:34.

3. Hebrews 3:10.

this thesis will explore how faith and anger cooperate with one another within a community.

What Is Anger?

Three different words for anger appear in the New Testament:

1. ὀργή, "indignation which has arisen gradually and become more settled."⁴
2. θυμός, "anger forthwith boiling up and soon subsiding again."⁵
3. παροργισμός, "irritation (exasperation, bitterness) which is provoked,"⁶

During the delivery of the Sermon on the Mount, Jesus explains that anger brings guilt upon the person who is angry; anger is aggression toward others. He states, "But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, 'Raca,' shall be guilty before the supreme court; and whoever shall say, 'You fool,' shall be guilty *enough to go* into the fiery hell."⁷

According to Grant Osborne, *Raca*, "The Aramaic loanword was used to insult to a person, roughly equivalent to 'idiot' or 'empty-headed fool.'"⁸ Even though there is no sin committed, the person given to anger has the same fate as murderers. David L. Turner says, "Jesus's view of anger as tantamount to a capital crime is shocking, to say the least. Anger against one's brother or sister likely means another person in one's

4. Bible Hub, "Thumos," accessed March 25, 2017. <http://biblehub.com/greek/2372.htm>.

5. Bible Hub, "Thumos."

6. Bible Hub, "Parorgismos," accessed March 24, 2017, <http://biblehub.com/greek/3950.htm>.

7. Matthew 5:22.

8. Grand R. Osborne, *Matthew* (Grand Rapids, MI: Zondervan, 2010), 190.

religious community rather than another human being in general.”⁹ The essential crime is anger. The issue of anger becomes an important matter within the Christian community.

Anger is malice. We are sinners in our natural situations. We want to sin. So, we are predisposed to anger. If a person is filled with anger, it can manifest itself as clamor and slander.¹⁰ Here, wrath and anger are the same as a passionate rage. Wrath is a starting point for rage in a person’s heart. Then, it becomes settled in a person’s heart as anger. Later, that anger can become a sullen hostility.¹¹ If anger festers in our hearts, we start losing control of ourselves. A Christian’s emotions should be under divine rule, being governed by the Holy Spirit.¹²

Reasons for Anger

Self-Deception

Why do Christians get angry? Why do people have a murderous spirit even though they are part of a church community? The first reason is self-deception. When a person doesn’t want to believe the truth, self-deception is a good insulator for the heart

9. David Turner, *Matthew*, BECNT (Grand Rapids, MI: Baker, 2008), 169.

10. John F. MacArthur, *Ephesians* (Winona Lake, IN: BMH Books, 1986), 190.

11. John R. W. Stott, *The Message of Ephesians*, BST (Downers Grove, IL: IVP, 1979), 190.

12. R. C. Sproul, *The Purpose of God Ephesians* (Ross-Shirt, Scotland: Christian Focus Publications, 2002), 115.

against unpleasant things. As a result, the rational process for understanding becomes blocked.

Jonah became angry because God forgave the Ninevites. No logical explanation for Jonah's anger provided. Yet, his anger pushes him to the brink of suicide: "But God said to Jonah, 'Do you have a right to be angry about the vine?' 'I do,' he said. 'I am angry enough to die.'"¹³

God asked this same question twice. Jonah replied that his anger was justified. "God's self-deceived prophet asserts the legitimacy of his rage. God's reply and the flow of the narrative make it plain that Jonah was wrong. For Jonah, anger was not a God-given right. Jonah had no justification for justifying his sinful anger as righteous."¹⁴ Jonah's self-deception gives way to fury, to a sinful anger, not a righteous anger. Being consumed by his anger, he seeks isolation, building a personal shelter outside Nineveh where he can sit alone with his anger. For Jonah, this becomes a form of depression as he wallows in the depths of personally inflicted despair. God shows compassion for Nineveh, but Jonah is stuck in depression because of his anger over God's compassion.

It is common for people to embrace self-deception. They think, "I am right. God and others are wrong." Using self-deception to hide from the truth, anger gains a foothold.

13. Jonah 4:9.

14. Robert D. Jones, *Uprooting Anger* (Phillipsburg, NJ: P&R Publishing, 2005), 28.

Lack of Faith

Sometimes, anger is caused by feelings of isolation, disappointment or depression. Often, these feelings are the result of a lack of faith. As Adam's firstborn son, Cain expected more divine blessing through his worship than his brother, Abel. However, God rejected his sacrifice and accepted Abel's: "But on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast."¹⁵

The anger he felt inside was evident on the outside. His face revealed he was angry, and he allowed himself to be so consumed by his anger that he killed his own brother in a field. Allen Ross explains that "Cain's lack of genuine faith begins to show more clearly in his reaction and God's favor shown to his brother."¹⁶ Rather than being crushed in his spirit and concerned about God's rejection of his gift, he became very angry and his facial expression reflected it."¹⁷

Cain did not care about God's reason for rejecting his offering. He just wanted to show what he wanted to offer. R. Kent Hughes refers to this, saying, "Cain came to God on Cain's own self-prescribed term, but Abel came to God on God's terms. Cain's spirit was arrogant, as the subsequent story will reveal."¹⁸ If we do not follow God's way, we allow sinful desires to enter our minds. Miguel A. De La Torre explains that Cain is the first man who commits murder in the Bible. Cain could have a right relationship with God and

15. Genesis 4:5.

16. Genesis 4:5.

17. Allen Rose and John N. Oswalt, *Genesis and Exodus* (Carol Stream, IL: Tyndale, 2008), 60.

18. R. Kent Hughes, *Genesis* (Wheaton, IL: Crossway, 2004), 103.

with Abel, but he made a choice to not live by faith. Faith is the basis for offerings, not religious materials.¹⁹

When faith is lacking, there is no concern about God's will. Faith is a reliance on God and his terms. Unless we give up our self-prescribed thoughts, anger will devour us and our relationships.

Sin

Sometimes anger is about sin. God's messenger will judge sinners with justice, and anger will work as the tool of the justice system.

Moses was angry at Mt. Sinai because people were against God. After Moses received the Ten Commandments, he came down to his people, Israel, and saw they were dancing around a golden calf in idolatry. Matthew Henry states the sins of Israel in Exodus 32 broke the marriage between Israel and God: "The marriage was ready to be solemnized between God and Israel, but Israel plays the harlot, and so the match is broken, and it will be no easy matter to piece it again."²⁰ Here, the marriage imagery is applied to the divine covenant with Israel; the Israelites belong to God and should worship God only.

Exodus 32:19 states that "When Moses approached the camp and saw the calf and the dancing, his anger burned and he threw the tables out of his hands, breaking

19. Miguel A. De La Torre, *Genesis* (Louisville, KY: WJKP, 2011), 95.

20. Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*, vol 1, New Modern edition (Peabody, MA: Hendrickson, 1991), 320.

them to pieces at the foot of the mountain.” Moses’ angry response to Israel’s idolatry, breaking the tablets in their presence, serves to shame Israel for their turning away from the God who delivered them. Henry states, “Though God knew of their sin, before Moses came down, yet he did not order him to leave the tables behind him, but gave them to him to take down in his hand, that the people might see how forward God was to take them into covenant with himself, and that nothing but their own sin prevented it.”²¹ The broken tablets serves as an image of God’s covenant commitment of himself to Israel broken by the people who betrayed him by their sin. Sin, which stirs God’s anger, breaks the relationship with God.

Moses’ anger reveals his concern regarding the broken relationship between God and Israel. He wanted to protect their faith in God, who had entered a covenant relationship with the Israelites that was similar to the marriage covenant. So, his anger was not just emotional display of fury. Rather, his expression of anger moved the Israelites to get rid of their sin.

Results of Anger

Destruction of Christian Community

This emotion is just not a possibility of tempering, but is an exploding of emotion.²²

21. Henry, *Commentary*, 325.

22. Murray J. Harris, *The Second Epistle to the Corinthians*, NIGTC (Grand Rapids, MI: Eerdmans, 2005), 899.

Paul's rivals tear at the community fabric by means of sinful expressions of anger, threatening the Christian community: "For I am afraid that when I come I may not find you as I want you to be, and you may not find me as you want me to be. I fear that there may be quarreling, jealousy, outbursts of anger, factions, slander, gossip, arrogance and disorder."²³

Scott Hafemann explains the situation surrounding Paul's visit quite well, saying, "The Corinthians reaction to him will consequently reveal the condition of their hearts."²⁴ Anger in the Corinthian church is threatening to destroy it. Paul also warns the church in Galatians that anger should be treated as sinful rebellion to the Gospel. According to Galatians 5:20, anger is among the works of the flesh. David E. Garland says "Outbursts of temper vent the animosity that such rivalry and polemicizing nourishes."²⁵

The renewed person has to rid of himself of those negative expressions that strike against the life of a faithful witness. So, Paul gives some strong advice, "Do not grieve the Holy Spirit." The question is, what grieves the Holy Spirit? Ephesians 4:21 answers this by saying the believer must "Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice."²⁶

The Spirit is grieved by all forms of maliciousness. It is sin. The Holy Spirit is the

23. 2 Corinthians 12:20.

24. Scott J. Hafemann, *2 Corinthians*, NAC (Grand Rapids, MI: Zondervan, 2000), 489.

25. David E. Garland, *2 Corinthians*, NAC (Nashville, TN: Broadman, 1999), 536.

26. Ephesians 4:21.

center of the Christian community. The Holy Spirit gives new life, growth, and sanctification. Through the Holy Spirit, believers can forgive one another just as Christ has forgiven them.

Anger breaks Christian community, which is built on the blood of Christ. John Stott stresses that, “There is no place for any of these horrid things in the Christian community; they have to be totally rejected.”²⁷ Anger has the power to blind us so that we are unable to see the blood of Christ in the moment. Yet, when we look behind anger to its causes, most stem from interpersonal relationships. MacArthur says,

These particular sins involve conflict between person and person – believer and unbeliever and, worse still, between believer and believer. These are the sins that break fellowship and destroy relationships that weaken the church and mar its testimony before the world. When an unbeliever sees Christians acting just like the rest of society, the church is blemished in his eyes and he is confirmed still further in resisting the claims of the gospel.²⁸

Rather, a Christian community should be like God.²⁹ There is no place for anger in the Christian community, unless it is a righteous anger, which is not implicated in Ephesians 4.

The new day of salvation through Jesus Christ asks us to leave our earthly lives behind, which we previously lived embracing our vices. Anger is one such vice, and it breaks right relationships. In contrast, salvation leads us into a new relationship with Christ. As a result, the born again Christian cannot live as an isolated individual. She

27. Sproul, *Purpose of God Ephesians*, 115.

28. MacArthur, *Ephesians*, 190.

29. Ephesians 5:1-2.

cannot live only for herself. Rather, the Holy Spirit changes us to live together in right relationship with one another.³⁰ So, Paul shouts in Colossians 3:8, “But now you also, put them all aside: anger, wrath, malice, slander, *and* abusive speech from your mouth.”

Robert Wall says, “Yet the first may be thought of as an inner elevation of emotional temperature and the second as outward eruptions of those feelings. Both words also occur in Ephesians 4:31. Malice implies a viciousness of mind. Such animosity leads to slander, language that attacks and defames the targeted person.”³¹

Grammatically, Colossians 3:8 uses the imperative tense to show divine initiative and human response. The Colossian Christians have a responsibility.³² If a malicious word, birthed in anger, is spoken by a Christian within the Christian community, it is destructive for the church community. An outburst of a wrong attitude or feeling can shatter the community. So, Paul warns, “Put them all aside.”³³ From the very beginning, a Christian must put away the word spoken in anger.

Destruction of Family Community

In addition to the destruction that anger brings to the church, anger also breaks down family relationships. In Luke 15, the father is the central focus of the prodigal son

30. Robert W. Wall, *Colossians & Philemon*, IVPNTC (Downers Grove, IL: IVP, 1993), 141.

31. Ernest D. Martin, *Colossians Philemon* (Scottsdale, PA: Herald Press, 1993), 150.

32. James D. G. Dunn, *The Epistles to the Colossians and to Philemon*, NIGTC (Grand Rapids, MI: 1996), 218.

33. Colossians 3:8.

story. He has unlimited forgiveness to extend to his sons. He accepts his son who betrayed and abandoned a father's love. The loving acceptance by one person for another displaces anger.

Unfortunately, the older son, in anger, rejected both his father and his brother: "The older brother became angry and refused to go in. So his father went out and pleaded with him. But he answered his father, 'Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends.'"³⁴ Howard Marshall suggests that the elder brother does not like the younger brother because the younger wasted his part of the father's fortune.³⁵ The father expressed unconditional love toward the younger brother, which the elder son would not do. The elder expected to earn a reward for his loyalty to his father. David Garland explains that, "The older brother probably would have thought the hired hand option should have been given more serious consideration."³⁶

The anger of the older brother involves wrong treatment within the family community. So, "He answered his father and said, 'Look! So many years I have served you and never disobeyed your command, and you never gave me so much as a kid goat to celebrate my friends!'" The elder brother thought that he deserved more than the younger brother.

34. Luke 15:28-29.

35. I. Howard Marshall, *The Gospel of Luke*, NIGTC (Grand Rapids, MI: Eerdmans, 1978), 612.

36. David E. Garland, *Luke*, ZECNT (Grand Rapids, MI: Zondervan, 2011), 630.

Actually, we could say that the wishes of the older brother, “to celebrate my friends,” are not much different from the ambition of the younger brother, presumably to live with friends.³⁷ Because he got angry, he could not identify his younger brother as his own brother. Rather, he just called him “this son of yours.” The family structure no longer exists for the elder brother. The family community is broken because of anger.

Anger Is Not Always Sinful

Some controversy exists regarding the nature of anger. Is anger sinful or is a natural part of our minds? To be sure, we have to examine a key verse that discusses anger: “‘In your anger do not sin’: Do not let the sun go down while you are still angry, and do not give the devil a foothold.”³⁸

The New American Standard Bible (NASB) states, “BE ANGRY, AND yet DO NOT SIN,”³⁹ showing that being angry is demanded of Christians. As an emotion which is usually kept deep within the heart in normal situations, anger seems to be a natural part of one’s being. H. Norman Wright says, “The Scriptures not only permit it but on some occasions demand it! Perhaps this sounds strange to some who have thought for years that anger is wrong. But the Word of God states that we are to be angry.”⁴⁰

37. Garland, *Luke*, 631.

38. Ephesians 4:26-27.

39. Emphasis added.

40. H. Norman Wright, *The Christian Use of Emotional Power* (Old Tappan, NJ: Revell, 1974), 112.

ὀργίζεσθε is the verb imperative present passive 2nd person plural form of ὀργίζω. The New International Version (NIV) translates the imperative as a conditional optative form, “(if you are) in your anger.” However, as Daniel Wallace explains it, there are some difficulties when ὀργίζεσθε is translated as a conditional mood:

First, there are no other undisputed examples of conditional imperative in the NT. Second, all of the possible conditional imperatives in the construction imperative + kai + imperative require the trailing imperative to function semantically like a future indicative. Third, all of the conditional imperatives in the N.T. (both undisputed and potential) retained their imperatival force.⁴¹

Because of these reasons, Wallace recommends that ὀργίζεσθε be understood in light of the rest of the sentence:

Both imperatives should be taken at face value (command and prohibition, respectively): “Be angry and do not sin.” What supports this interpretation, among other things, is the rest of the verse: “Do not let the sun go down on the cause of your anger....” Verse 27, in this reconstruction, would thus mean, one should not give a place to the devil by doing nothing about the sin in the midst of the believing community.⁴²

Wallace concludes, “This text seems to be a shorthand expression for church discipline, suggesting that there is biblical warrant for Δικαία ὀργή – righteous indignation.”⁴³

Anger is not always sinful. There is righteous anger. A community should discipline a Christian so that they should not give a chance for Satan to rule over the heart of the Christian. A church needs to lead a person to express proper anger, rather than anger motivated by a wicked heart.

41. Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids, MI: Zondervan, 1996), 491.

42. Wallace, *Greek Grammar*, 492.

43. Wallace, *Greek Grammar*, 492.

Anger Management in a Church Community

Anger is also the object of discipline. As believers, we are under the sovereign rule of God. This means anger should also be under the rule of the Spirit. In his letter, James provides a way to control anger in a church community.

In James, Faith is related to obedience to God in wisdom and speech. Listening to God allows us follow God's word in obedience. Therefore, if we want to deal with anger, James recommends to work on listening: "My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry."⁴⁴

The first step of anger management involves hearing. Listen quickly is the first way to control anger. What is it about listening? It is about listening with respect. The person who listens to God's word with respect nourishes God's word in his mind. This is important for anger management. Craig Blomberg says, "The proverb begins by telling people to be 'quick to hear'. The prepositional phrase functions idiomatically as the virtual equivalent to a dative of respect ('quick with respect to hearing'). We are told to 'hurry up and listen,' with the word for hurry or quickness implying the idea of rapid pursuit."⁴⁵ The purpose of listening is to listen for the word of truth. As a result, the word can stay in our hearts more than our own personal desires. Listening with respect leads us to a way of following God's guidance to the word of truth.

The next step in anger management involves being slow to speak. "Slow to

44. James 1:19.

45. Craig L. Blomberg and Mariam J. Kamell, *James*, ZECNT (Grand Rapids, MI: Zondervan, 2008), 85.

Speak” helps us to avoid hostility among Christians. Confrontational speaking is not wise. James urges Christians not to curse each other. It shows wisdom when we delay our speech as much as we can: “Even a fool is thought wise if he keeps silent, and discerning if he holds his tongue.”⁴⁶ Douglas Moo discussing James states, “The ‘quick-tempered’ person, this proverb suggests, is the person who is likely to speak without careful consideration.”⁴⁷

“For man's anger does not bring about the righteous life that God desires.”⁴⁸

There is a way to avoid anger in the church. First, be quick to listen, and listen respectfully with the expectation of hearing the word of God. Second, be slow to speak, holding the tongue as much as possible to give consideration for other Christians.

Anger Management in a Family Community

A Christian family also needs to be free from anger. Because family members are so intimate, they can hurt one another because of their anger problems. Scriptures offers guidance for anger management in a family: “Fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord.”⁴⁹ Parenting children in Paul’s era is much different from today. The background of this verse provides an understanding of the position of father. The Oxford Classical

46. Proverbs 17:28.

47. Douglas J Moo, *The Letter of James*, PNTC (Grand Rapids, MI: Eerdmans, 2000), 82.

48. James 1:20.

49. Ephesians 6:4

Dictionary shows,

Patria Potestas was the power of a Roman male ascendant, normally father or grandfather, over descendants through males, provided that his marriage was valid in Roman law, and over adopted children. This power was seen by lawyers as practically unique to Roman citizens. Any male who became independent by being freed from patria potestas became a paterfamilias, even if he were a child too young to be a father. There was no comparable power held by women....The paterfamilias also had power of life and death over children. This was exercised soon after birth, when a father chose to acknowledge and rear a child or not to do so.⁵⁰

However, Paul stresses that parents exercise great care in their use of authority of parents because it is easy abused. Children may follow and obey their parents because of their oppressing power, but they lose their own opportunities to make choices. Paul is concerned about the feelings of children. John Stott mentions,

Every child must be allowed to be himself. Wise parents recognize that not all the not-conforming responses of childhood deserve to be styled 'rebellion'. On the contrary, it is by experiment that children discover both the limits of their liberty and the quality of their parents' love. Moreover, in order to grow up, they have to develop their independence, not because they need to exercise their own.⁵¹

Within the family community, anger should not be a part of the Christian family. Instead, there should be discipline and instruction in the Lord. Parents need to remember that children will get angry when they do not have an opportunity to make and experience their own decisions. MacArthur suggests eight provoking points about parental anger. First, overprotection is a common mistake of parents. They treat their

50. Simon Hornblower and Antony Spawforth, eds., *The Oxford Classical Dictionary*, 3rd ed. (New York, NY: Oxford University, 1996), 1122.

51. Stott, *Message of Ephesians*, 247.

children too strictly. Second, favoritism is another provoking point. It can cause family fights. Third, unreasonable punishment and demands destroy a child's heart. Fourth, discouragement can cause children to lose their hope. Fifth, no sacrifice for children means we don't want you. Sixth, a child needs to be childish; do not take their normal place to grow up. Seventh, do not use love for the reward. If you do, children will get angry. Eighth, physical and verbal abuse is a way to provoke children.⁵² Parents need to be wise to take care of their children without anger in the family community.

Conclusion

Anger is an external and internal feeling. Anger is like a murderous spirit. It is malicious, unless it is under the control of the Holy Spirit.

There are three major issues associated with anger. First, anger stems from self-deception, which involves hiding from the truth. Second, anger comes from a lack of faith. When people do trust God, they will trust themselves. Third, sin causes anger. The problem of sin is that it breaks down the covenant relationship between man and God.

Given these reasons for the manifestation of anger, we can also see some of the consequences of anger. Anger breaks down the Christian community, which is built on the blood of Jesus Christ. The Christian family can suffer extensive pain from anger. Within the Bible, most discussions revolving around anger involve interpersonal relationships, not just someone's internal feelings. Anger does not only stay within one's

52. MacArthur, *Ephesians*, 64.

heart as internal feelings. It manifests itself outwardly in our dealings with our family members, and other Christians or communities.

However, anger is not necessarily sinful. It is also a means for discipline. By respectfully listening, we can manage anger before it creates more problems. Anger itself is not a sin. Erwin Lutzer says “Clearly, anger in itself is not sin; it is not evil. Anger is found within the Godhead; it is also part of being human. It is part of the emotional structure God built into us when He made us. He made us with the capacity for an emotional response, and we cannot and need not prevent those emotions from welling up.”⁵³ From this biblical framework for anger, we can move on to the literature studies conversation.

53. Erwin Lutzer, *Managing Your Emotions* (New York, NY: Christian Herald Book, 1981), 105.

CHAPTER 3

LITERATURE REVIEW

The chapter is informed by a biblical framework that the impact of anger is not isolated to the individual. Rather, one person's anger often impacts people and communities. Anger can be a sin, but it is not necessarily always sinful.

As this chapter discusses different views of anger, it will compare these views as it relates anger to faith. This should provide some insight as to how anger works in life, and how communities of faith ought to respond to anger.

Chronological Study of Anger

Why is anger so important in human life? If you ask a question like that, Erich Fromm will answer that if we decrease our anger levels to that of animals like the chimpanzee, human life in this society will be more peaceful and diplomatic. Our history is dominated by the destructiveness of human aggression. Violent emotions in human beings makes humanity a serious killer.¹ Human history is a history of anger.

Anger has "cohabitated" with humanity for a long time. In some ways, anger is part of human existence. Many ancient peoples have tried to define it, and how we interpret anger is reflective of how we understand it.

1. Erich Fromm, *The Anatomy of Human Destructiveness* (New York, NY: Holt, Rinehart and Winston, 1973), 185.

Aristotle

Ancient Greece had a different conception of anger from contemporary notions. Aristotle understood anger “as ‘a desire, accompanied by pain, for a perceived revenge, on account of a perceived slight on the part of people who are not fit to slight one or one’s own’ (Rhetoric 2.2, 1378a31-3).”²

The major work of Aristotle related to anger is that he removed most reasons for anger, except *ὀλίγουρία*, or “slight.”³ “What, then, is an *ὀλίγουρία*? Literally, the Greek term indicates a lessening or belittlement, from the root *ὀλίγος* meaning ‘small’ or ‘few.’ Aristotle defines a slight as ‘the activation [or activity: *ἐνέργεια*] of a belief about something seeming worthless.’”⁴

Aristotle believed that slight has three categories. The first is contempt. Contempt is how one regards a thing or a person with no value. Because it is worthless, a person slights the other one. The second category is spite. This is about blocking the wishes of others so that their wish may not come true. The third is arrogant abuse. This involves one's behavior aimed to shame others. It is only through the pleasure of what they receive from this that they think they are better than others.⁵

2. David Konstan, *The Emotions of the Ancient Greeks: Studies in Aristotle and Classical Literature* (Toronto, Canada: University of Toronto, 2007), 41.

3. Konstan, *Emotions*, 45.

4. Konstan, *Emotions*, 45.

5. Konstan, *Emotions*, 45-46.

According to Aristotle, anger has a judgment of purpose.⁶ We normally do not get angry with a stone. A stone can make us sick, but it cannot insult us. So, it is unlikely that a person would want revenge on a stone. So, we could say that anger is a type of revenge one expects when that person feels slighted. According to Aristotle, anger is different from hatred. Hatred is not having a friendship with someone or no affection. Anger is about hurting people. Anger is about giving back his feeling, which caused anger at the first time, to the other.⁷

It follows that, for an angry person to get revenge, the original offender must be aware of it, since there is no such thing as unperceived pain (hence the stipulation in the definition of anger that the revenge, like the slight itself, must be perceived), whereas to one who hates it is a matter of indifference whether an enemy is aware or not of the damage done to him.⁸

Aristotle thinks that anger is more personal than enmity. Hatred is toward groups; hatred does not necessarily need pain. However, anger caused by being slighted always has pain.⁹

Slight is a very important notion about anger to Aristotle. It is the feeling that one is not important because of another's insults. Honor, status, opinion, or conduct is important to a man and woman. Being slighted, feeling ignored or belittled, causes anger because a person's speech or behavior is treated as worthless. The impeding of

6. Konstan, *Emotions*, 45.

7. Konstan, *Emotions*, 47.

8. Konstan, *Emotions*, 47.

9. Konstan, *Emotions*, 47-48.

wishes may make other people feel useless, while a feeling of superiority can make others arrogant.

Ambrose

Ambrose was a leading thinker in early Christian ethics, and he articulated clear ideas about anger. Avoid anger! “*Cavetaur iracundia aut.*”¹⁰ *Iracundia* can be explained by its contrast, *tranquillitas*. *Tranquillitas* is “an inner calm produced by rational detachment from passion and external circumstances.”¹¹ So, silence, by itself, is not a proper way to deal with anger. On the other hand, calming oneself through reason is important.

A Stoic treatment of anger believes that, “Anger is subsumed under desire as a passion to be conquered by reason.”¹² In Ambrose’s day, “Anger was a standard area of concern for the responsible public figure of antiquity: out bursts of rage and excessive cruelty were thought to betray a weakness of character in men who dealt with dependants every day.”¹³

Anger can occur when a person is unable to rationally control his emotions in response to internal passions or external environmental triggers. In this expression of

10. Ambrose, *The Oxford Early Christian Studies*, ed., trans., com., Ivor J. Davidson, vol. 1 (New York:Oxford University Press Inc., 2001), 170.

11. Ambrose, *The Oxford Early Christian Studies*, ed., trans., com., Ivor J. Davidson, vol. 2 (New York: Oxford University Press Inc., 2001), 530.

12. Ambrose, vol 2, 529.

13. Ambrose, vol 2, 529.

anger, it should be kept within the boundaries of proper limits. An angry disposition of an offended person can provide room for sin and evil. When a person commits sin because of his anger, there is no possibility of reason. Ambrose emphasizes that Christians need to make calmness of personality as a second character trait. Absolute practice and effort can give this personality trait.¹⁴

When we begin to recognize our anger is approaching the limits of passion, we have to temper that passion with reason. We cannot lose our opportunity to apply cautious thought in order to oppose our anger: “Resist anger, if you can: draw back from it, if you cannot, for it is written: ‘Give place to anger.’”¹⁵ When we are angry, we need to be persistent in our pursuit of a reasonable and intelligent response to the situation. We need to subdue our indignation.

Ambrose uses Jacob’s story to explain “calming down.” Jacob received advice from his mother, Rebecca, who encouraged him to be patient when he found out that his brother was angry with him. He waited at his uncle’s house until his brother’s anger subsided. In God’s eyes, this was good. God changed his brother’s heart to bless Jacob when Jacob offered him gifts. Through it all, Jacob remained patient.¹⁶

The next step is to not talk to anyone. Do not speak, and hold your tongue, tightly. “This is what is written: ‘Restrain your tongue from evil, and your lips from

14. Ambrose, vol. 1, 171.

15. Ambrose, vol 1, 171.

16. Ambrose, vol 1, 171.

speaking guile.’ And again: ‘Seek peace, and pursue it.’ In the first place, try to settle your spirit. If you cannot manage this, place a bridle on your tongue.”¹⁷

Ambrose stresses the point of anger, saying:

Here is a master of morality, who knows that we must never try to destroy our natural feelings but seek to modulate them by a gradual process of learning – here is one to give us moral instruction. What he means is this: “Be angry where there is something wrong, something which actually deserves your anger.” In reality, it is impossible for us not to be moved by feelings of indignation at some things – or at any rate, if we do respond that way, people do not see it as a virtue, only as a sign of apathy and indifference. Be angry, then, but in such a way that you keep clear of sin. Or look at it like this: if you are angry, do not sin, but overcome your anger with reason. Or at least like this: if you are angry, be angry with yourselves that you have ended up so agitated, and you will not sin.¹⁸

To Ambrose, anger is permissible, although anger needs to be reasoned and moderated. Anger should be kept under rationale control. If we lose control of our anger, we should withdraw from it. It is better that we should be angry with ourselves.

St. Augustine

According to Augustine, anger must cease. Anger is a wicked notion that we should throw away. According to Augustine, anger is highly contagious. A Christian should not imitate an angry person. We have to oppose an angry man.

Cease from anger, and forsake wrath. Wherefore art thou wrath? Wherefore sin is that, through that passion and indignation, thou dost blaspheme, or almost blaspheme? Against the man who bring the wicked devices to pass, cease from anger, and forsake wrath. Knowest thou not whither that wrath tempts thee on? Thou art on the point of saying unto God, that He is unjust. It tends to that.

17. Ambrose, vol 1, 171.

18. Ambrose, vol1, 173-175.

‘Look! Why is that man prosperous, and this man in adversity? Consider what thought it begets: stifle the wicked notion.’¹⁹

Augustine strongly urged followers of Jesus not to be disturbed by anger. Fixing our eyes on the Lord is a way of faith. Our life is the portion of Jesus. We should obey him by doing away with anger.

Cease from anger, and forsake wrath: so that now returning to thy senses, thou mayest say, Mine eye is disturbed because of wrath. What eye is that, but the eye of faith? To the eye of thy faith I appeal. Thou didst believe in Christ: Why didst thou believe? What did He promise thee? If it was the happiness of this world that Christ promised thee, then murmur against Christ; yes! Murmur against Him, when thou seest the sicked flourishing. What of happiness did He promise? What, save in the Resurrection of the Dead? But what in this life? That which was His portion. His portion, I say! Dost thou, servant and disciple, disdain what thy Lord, what the Master bore? Dost thou not hear for Him, The servant is not greater than his Lord, and the disciple is not above his Master. He endured for thee pain, scourging, reproches, the Cross, and death, and which of these was due to the Just One, which was not due to thee, a sinner? Therefore keep thou thine eye right, let it not be disturbed because of wrath.²⁰

Augustine believed that hatred and anger were different. A Christian needs to get rid of anger quickly before that anger becomes hatred.

But for this anger, there is cause for fear, lest it be so great, as to be turned into hatred. For anger is not yet hatred. For thou art angry with thy son, thou dost not hate the child; thou art keeping his inheritance for him, who is sensible of thine anger; and therefore thou art angry, lest he lose what thou mayest have kept for him, should he turn out ill, by depraved habits. Anger then is not yet hatred: we do not yet hate them, with whom we are angry; but if this anger abide and be not quickly plucked out, it increases and becomes hatred. Therefore that new born anger be plucked out, and turn not into hatred.²¹

19. S. Augustine, *Expositions on the Book of Psalms*, Vol 2. trans. Members of the English Church, (Rivington, London: Oxford, John Henry Parker, 1848), 11.

20. Augustine, *Psalms*, 11.

21. Augustine, *Psalms*, 253.

According to this chronological study of anger, it is quite clear that we must resist anger. Anger should be managed by rational thinking. Anger is the reason for wicked feelings, such as hatred and wrath. We need to stop yielding to anger, and we need to focus on Jesus to avoid it.

Physical Study of Anger

A chronical study of anger shows how ancient people understood anger. We also need to understand that anger physically impacts us. When we get angry, our physical body begins to react. A typical symptom of anger is a flushed face caused by our body condition.

The External Body and Anger

Body language communicates faster than spoken words. Our tone of voice and facial expressions show what feelings we have. When a person suddenly stammers, it indicates his body is tense and his emotions are in control of his muscle response. Tim LaHaye and Bob Phillips explain that people have nonverbal language: "When people fold their arms, talk through their teeth, spit, then walk away quickly, we have a strong indication that they are angry. The crossing of arms over the chest, the turning of the body to the side or completely around so that only the back faces the other person, the crossing of the legs-all indicate defensiveness, competition, and/or anger and

hostility.”²²

The Internal Body and Anger

Anger also impacts the inside of our body. Anger is like sugar that creates energy in our body, and sugar increases the potential for blood clots. H. Norman Wright explains what happens when we get angry:

Sugar pours into the system, creating energy. Your blood pressure increases, heart beats faster, and blood containing needed nourishment circulates more rapidly through your body. Your blood clots much more quickly than normal. These serve a useful purpose for if you are injured while you are angry the clotting action will help stop the bleeding. Additional adrenalin is released, which dilates the pupils of your eyes and makes you see better and mobilizes you for action. Your muscles tense up-in fact, the muscles at the outlet of the stomach squeeze down so tightly that nothing can leave your stomach while you are angry. The digestive tract can become so spastic that severe abdominal pains are felt during or after the time you are angry. Your blood pressure may increase from 130-230 and your heart beats faster-often up to 220 or higher. People have had strokes during a fit of anger because of the increased blood pressure. During anger the arteries of the heart can squeeze down hard enough to produce angina pectoris or even a fatal coronary attack.²³

When we explode in anger, 84,000 cells die. To replace dead cells, collagen covers empty space, damaging our brain and lungs.²⁴

Physical Difficulties of Anger

22. Tim LaHaye and Bob Phillips, *Anger Is a Choice* (Grand Rapids, MI: Zondervan, 1982), 29.

23. H. Norman Wright, *The Christian Use of Emotional Power* (Old Tappan, NJ: Revell, 1974), 103.

24. Mijo Ok, “Check List for Health,” accessed September 12, 2013, <http://www.cancerline.co.kr/html/3439.html>.

According to Tim LaHaye and Bob Phillips, emotions can cause physical difficulties. When one feels mistreated, one could have urticaria or hives. When one feels prevented from, or interfered with, doing something, one could have eczema. Undertaking a job without knowing what to do could cause cold and moist hands. When one has to handle something in which there is nothing they can do, and he only wants to avoid it, this can cause vasomotor rhinitis or runny nose.²⁵ Tim LaHaye and Bod Phillips state,

Diarrhea occurred when an individual was grimly determined to carry on even though faced with a problem he could not solve. Nausea and Vomiting occurred when an individual was thinking of something which they wished had never happened. They were preoccupied with the mistake they had made, rather than with what they should have done instead. Duodenal Ulcer occurred when an individual was seeking revenge. He wished to injure the person or thing that had injured him. Migraine Headache occurred when an individual had been making an intense effort to carry out of definite planned program or to achieve some definite objective. Arterial Hypertension occurred when an individual felt that they must be constantly prepared to meet all possible threats. Low Back Pain occurred when an individual wanted to carry out some action involving movement of the entire body.²⁶

Anger causes not only external symptoms, but also internal symptoms. The point is that anger affects our body, and it can create physical problems.

25. LaHaye and Phillips, *Anger Is a Choice*, 36.

26. LaHaye and Phillips, *Anger Is a Choice*, 37-38.

Emotional Study of Anger

A Definition of Emotional Anger

According to Paul Kevin Meagher, anger is defined as, “An emotional reaction against an injury inflicted by another or against the threat of such injury.”²⁷ H. Norman Wright says that anger is “a strong emotion of displeasure.”²⁸ Erich Fromm says, “Defensive aggressiveness is built in the animal and human brain and serves the function of defense against threats to vital interests.”²⁹ This definition asserts that anger is a reaction of bad feelings about work or people.

The Anatomy of Emotional Anger

Before we get angry, our anatomy is impacted. Not only does our body show how we feel, but our emotional system responds to the stimulation of our feelings. By looking at the anatomy of our anger in feeling, we can find out how we can deal with anger, and facilitate good relationships with others.

27. Paul Kevin Meagher, Thomas C. O'Brien, Sister Consuelo Maria Aherne, ed., *Dictionary of Religion*, Vol A-E (Washington: Corpus Publications, 1979), 17.

28. Wright, *Emotional Power*, 101.

29. Fromm, *Anatomy of Human Destructiveness*, 185.

The first stage in the anatomy of anger is “Great Love and Affection.”³⁰ Great Love or Affection is the start of the relationship. Tim LaHaye and Bob Phillips say,

This relationship could be child to parent, parent to child, friend to friend, boyfriend and girlfriend, or husband and wife. Intertwined in the relationship of great love or affection are needs expectations, demands, perceptions, assumptions, and attitudes. These needs expectations, demands, perceptions, assumptions, and attitudes may be expressed or unexpressed. The expressed and conscious forms are much easier to deal with than the unexpressed or unconscious ones.³¹

The second stage in the anatomy of anger is “Great Hurt.”³² Sometimes, in our relationships, our expectations, assumptions, demands, attitudes, perceptions, needs and expectations are left unsatisfied. “This blockage, whether real or perceived as real, produces a great deal of hurt.”³³

The third stage in the anatomy of anger is “Disappointment.”³⁴ Great hurt does not occur by itself. In our minds, hurt changes to disappointment. “This hurt brings about disappointment. After disappointment comes anger, revenge, or fear... or a combination of these. The anger can be directed toward the object that caused the hurt or it can be turned inward.”³⁵

30. LaHaye and Phillips, *Anger Is a Choice*, 52.

31. LaHaye and Phillips, *Anger Is a Choice*, 52-53.

32. LaHaye and Phillips, *Anger Is a Choice*, 54.

33. LaHaye and Phillips, *Anger Is a Choice*, 54.

34. LaHaye and Phillips, *Anger Is a Choice*, 54.

35. LaHaye and Phillips, *Anger Is a Choice*, 54.

The fourth stage of anger is “Conflict or Problem.”³⁶ In the area of approved behaviors, more socially accepted actions include compensation, rationalization, and substituted activities.³⁷ Even though anger results in relationship conflicts, some people work toward acceptance. How one chooses to react to his frustration and anger will be discussed in the following lists.

Christian - Characteristic Study of Anger

Traditionally, anger is treated as a foe to a good and moral life. So, some religions, such as Buddhism and Taoism, do not have any foundation for anger. Anger is just the object we should get rid of. However, the Christian community has a different view; we can use anger as an opportunity to exercise faith.

Anger with Faith

In Christianity, dealing with anger is not just about one’s emotional state, but also about Christian character. H. Norman Wright explains that God not only allows anger, but demands it.³⁸ “Be angry” shows that anger is a part of Christian life.³⁹ When we refer to anger as a character trait, it should be a whole-personal feeling.

36. LaHaye and Phillips, *Anger Is a Choice*, 55

37. LaHaye and Phillips, *Anger Is a Choice*, 55.

38. Wright, *Emotional Power*, 112.

39. Ephesians 4:24.

Robert Jones provides a good definition of anger: “Our anger is our whole-personed active response of negative moral judgment against perceived evil.”⁴⁰ We call this righteous anger.

For a Christian, anger should be righteous anger. When we talk about righteous anger, it must be a controlled anger. Hatred has no place in righteous anger. Its motivation is unselfish. So, righteous anger deals with wrong deeds, not people.⁴¹ Righteous anger seeks to correct the wrong to make it right.

If anger is a righteous anger, it should be aimed at actual sin, not bad feelings or wrong desires. Some behaviors violate God’s commands to love the Lord and to love your neighbor. When a person ignores God’s word, righteous anger ensues. According to Romans 3:22-23, “Righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God.”¹ John 3:4 says, “Everyone, who sins breaks the law; in fact, sin is lawlessness.” So, righteous anger is not about me, it is about God. People want to see God’s kingdom, not my kingdom. By trying to remove my rights and deliver our own cross, they focus on God’s concerns.⁴² “Righteous anger leads to godly expressions of worship, ministry, and obedience. It shows concern for the well-being of others. It rises in defense of oppressed people. It seeks justice for victims. It rebukes transgressors. Godly anger confronts evil

40. Robert D. Jones, *Uprooting Anger* (Phillipsburg, NJ: Presbyterian & Reformed Publishing, 2005), 15.

41. Wright, *Emotional Power*, 113-115.

42. Jones, *Uprooting Anger*, 29.

and calls for repentance and restoration.”⁴³

Anger is a spiritual ally to a Christian. “By using the metaphor of spiritual ally, I refer to anger’s significant potential as a positive partner in striving toward personal wholeness and in promoting peace, justice, and reconciliation in relationships at all levels.”⁴⁴ Lester uses the language of “the anger of hope.” Anger will arise in response to pain and suffering. Then, God will hear the voice of Christians, and he will bless people who are in the faith. “The anger of hope believes that the future is open to change and that peace and justice are possible.”⁴⁵ Anger is the signal of a Christian heart in response to unjust behaviors or sinful actions. By faith we are justified. So, we can have peace with everything, even with suffering.

Romans 5:1-5 states,

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

Faith in Community

This faith can be identified with Galatians 2:20 in that we died with Christ and

43. Jones, *Uprooting Anger*, 30.

44. Andrew D. Lester, *The Angry Christian* (Louisville, KY: WJKP, 2003), 189.

45. Lester, *Angry Christian*, 190.

began to live by God: “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.”

Our new life is ordered by the Holy Spirit. We don’t obey our sinful desires, but obey God’s will. Living in Christ means living by the Spirit. F. F. Bruce says, “The life that he lives” means, “This is not simply the exercise of faith in contrast to sight, as in 2 Cor. 5:7 where, so long as we are in mortal body, ‘we walk by faith , not by sight’, but faith as the bond of union with the risen Christ. To live by faith in this sense is tantamount to ‘living by the Spirit’ (5:25) which, as in Rom. 8:9-11, enables the believer even now to anticipate the life to come.”⁴⁶

Also, when we say Christ lives in me, it means that I am living with the people of Christ. “In Paul’s general teaching, it is by the Spirit that the risen life of Christ is communicated to his people and maintained within them.”⁴⁷

Faith, itself is an individual working toward God. However, faith also has connections with society because the human being is a social being. Believing life in the society is another side of individual faith. Sometimes, Christians also experience a conflict of faith that becomes anger in their believing.

According to a study on faith by James Fowler, the life of faith is to commit oneself to God, and to live devotedly to him. Our commitment belongs to what we

46. F.F. Bruce, *The Epistle to the Galatians*, NIGTC (Grand Rapids, MI: Eerdmans, 1982), 144-145.

47. Bruce, *Galatians*, 144.

value. Fowler says, “We value that which seems of transcendent worth and in relation to which our lives have worth.”⁴⁸ A value forms our identity. The principle and source of our value has a center.

Reinhold Niebuhr points out that the conflict of faith is due to self-righteousness.⁴⁹ The self-righteousness makes us a judge to a Christian friend. Reinhold Niebuhr warned Christians not to be a judge by his own faith. “He refuses to let go of the ideal of equal judgment upon all social achievements as a warning against the self-righteousness which threatens to pervert the highest achievements, and he is no less concerned to preserve the relevance of the Christian ethic to all political and social life.”⁵⁰ We have to pour out a Christian ethic into our community before self-righteousness destroys it.

Faith has an important role a community. Like Andrew D. Lester explains, as a person matures in and loves God, a Christian will do the same to a neighbor. “When we do this, we often find that many of those things that threaten us are selfish, or culturally determined. On the basis of spiritual criteria, we will be able to reduce unnecessary threats and, therefore, the amount of anger we experience.”⁵¹

48. James W. Fowler, *Stages of Faith* (New York, NY: Harper & Row, 1981), 18.

49. John C. Bennett, “Reinhold Niebuhr’s Social Ethics,” *Reinhold Niebuhr: His Religious, Social, and Political Thought*, ed. Charles W. Kegley (New York, NY: Pilgrim Press, 1984), 108.

50. Bennett, “Reinhold Niebuhr’s Social Ethics,” 108.

51. John D. Lester, *Anger* (Louisville, KY: WJKP, 2007), 71.

Building up Communities with Anger

With faith, communities can be built up and grow in health. H. Norman Wright says, “When used constructively, anger can sometimes help us accomplish great feats of strength.”⁵² Faith makes a Christian strive for commitment. James Fowler says, “Faith rather, is the relation of trust in and loyalty to the transcendent about which concepts or propositions beliefs – are fashioned. One commits oneself to that which is known or acknowledged, and lives loyally, with life and character being shaped by that commitment.”⁵³ We have to remember that commitment is the major characteristic of faith. Simultaneously, commitment is an important source for building a community.

We also must understand that communities have unfaithful factors. So, our faith is easily blocked. Reinhold Niebuhr says, “The ethical attitude of the individual toward his group easily obscures the unethical nature of the group’s desires.” Revealing our faith in the society might be an “impossible possibility.”⁵⁴

By faith, we can turn conflict into an opportunity to make better relationships. John Lester stresses that anger could be an opportunity to build up the relationship and find reconciliation. “Christians find this progression to be true in their spiritual journey. Anger can make us aware that our relationship with God is being challenged or threatened by some life event. Being open and honest with this anger can restore

52. Wright, *Emotional Power*, 111.

53. Fowler, *Stages of Faith*, 4.

54. Bennett, “Reinhold Niebuhr’s Social Ethics,” 107.

intimacy and revitalize our trust and faith in the God who loves us.”⁵⁵ By the grace of God, We still have the opportunity to build relationships and community.

Faith can change anger into commitment within Christian community. Daniel Bagby writes, “Anger, in the prayerful hands of the people of God, can rise to be the channel of concern, commitment, and love that it deserves in the church. And by the grace of God, with patience and Christian sensitivity, anger can become primarily a constructive force for the expression of ethical concern, personal commitment, and corporate action.”⁵⁶

Conclusion

From a chronical study, anger is understood as a kind of pain in response to being insulted, or feeling slighted, or having one’s values offended. Anger should be under the governing control of reason. Most understand that anger should cease because it is wicked.

Anger has physical characteristics, too. Anger changes the outward appearance of our faith and body. It also changes the inside of our body. Sometimes, it creates physical difficulties. Emotionally, anger is a reaction against hurt caused by others. As an emotion, anger has stages: great love and affection, great hurt, disappointment, and conflict or problem.

55. Lester, *Angry Christian*, 199.

56. Daniel G. Bagby, *Understanding Anger in the Church* (Nashville, TN: Broadman, 1979), 149.

However, anger is also understood as a characteristic of a Christian life. In this case, anger is a righteous anger. Righteous anger rejects selfishness and sin. It is under the control of the Spirit. So, anger can be a spiritual ally to a Christian.

As a Christian, we live by faith. Living by faith means two things. First, our new life is ordered by the Holy Spirit. We do not obey our sinful desires, but we obey to God's will. Second, we live with the people of Christ. Faith leads us to have a commitment to a community so that we work out ways to build a community of faith, even though there may be anger within that community.

Through the Holy Spirit, God leaves the mark of His children on our hearts. Our faith could be explained by what concerns us. So, faith can be expressed through our emotions.⁵⁷ George Malcolm Stratton explains Christianity with anger as the religion of anger-supported love.⁵⁸

Jesus was not an emotionalist, but he showed emotion; he loved, he wept, he lost heart, he grew angry, he attacked. But his anger was never aroused, to our knowledge, by some affront to his person, some threat to his life or his dignity. He never contends for property or for convenience. His anger is detached from all selfish interest; he is enraged against those who have had opportunity and yet remain opponents of the truth and of mercy.⁵⁹

From this literature review, we will now try to analyze the relationship between faith and anger in Korean communities.

57. George Malcolm Stratton, *Anger: It's Religious and Moral Significance* (London, UK: George Allen Unwin, 1923), 107.

58. Stratton, *Anger*, 119.

59. Stratton, *Anger*, 129.

CHAPTER FOUR

PROJECT DESIGN

This chapter discusses three aspects of the project design. The first section presents the design of the project. The project took the form of a survey, and the project design section will discuss the structure of that survey. The second section presents the project rationale. It will explain why the project took the form of a survey and what results were expected. The final section discusses how the project was implemented.

Project Design

Due to anger problems within the Korean Christian community, many Korean churches have to endure fighting among its members, or the breaking down of the church. Broken-hearted, many people leave their church. It seems that the church is useless and faith is irrelevant because of the impact of anger.

So, the goal of this project is to expose the reality of anger problems among Korean Christians. This goal can be reached by demonstrating the effects of faith on anger. Through this project, it is feasible to demonstrate that anger could be controlled through faith. The statistical results of this project can show that faith can impact our feelings, and even our character.

Surveys can be an efficient way to get results from many people at once and provide an easy way to compare data based among predetermined variables. The

survey inquiries were based upon the previous biblical framework and literature review studies

The quantitative research of this project involved seven steps:

Select the theme of the research

Establish a hypothesis

Design the research

Collect the sources

Analyze the research

Verify the outcomes

Outcomes

Therefore, the hypothesis is, "Through faith, the number of people who experience anger problems will decrease as their control of their anger increases among those in Korean Churches." To prove this hypothesis, the survey asked several questions about faith and anger within communities.

The survey divided faith into two areas. The first area addressed the external characteristics of faith, such as church activities, years of faith, and frequency of anger about a church. The second area addressed internal characteristics of faith, such as obeying God's will, expressing confidence about going to heaven, and confession with personal belongings. Wanting to evaluate how faith impacts anger, the survey utilized a quantitative approach to measuring anger.

The limitations of this study revolved around the intended goal of the study.

The survey was not designed to find solutions or to design new programs to address

the relationship between faith and anger. It was simply intended to provide hard data that demonstrated the problem exists.

Survey 1 is for the pre-project research to gather data. Through Survey 2, we will see the findings of the relationship between faith and anger. The first survey, which was distributed to church members, included three independent variables: sex, age, and years of faith. The dependent variables related to getting angry versus controlling anger. In an attempt to get more decisive results, the second survey asked more specific questions to Koreans. It had eight variables, including dependent variables, effective church activities for faith, years of faith, obeying God's will, getting angry, controlling anger, anger expressed concerning church activities, confidence of going to heaven, and confession of personal belongings like money and houses. Like the first survey, the dependent variables were related to getting angry and controlling anger. An expert in survey statistics assisted in the analysis of the data.¹

Project Rationale

The goal of this project is to study the relationship between faith and anger. The use of a survey for this study provided a good method to get information from many people, and through analysis, it can provide some insight into the how people understand their faith and anger, even though they may not explicitly communicate it.

1. A professor, Seong Jun Lee, at Hankuk Univesrity of Foregin Studies offers the explanation of the result of surveys.

As with any survey, sampling errors exist, but it can still be a valid means of exploring the subject. The survey can also provide means of comparing data based upon selected variables.

The survey sought to explore the real state of faith and anger among Korean Christians. While they appear to be nice at church, with no evident problems, it is expected that Korean Christians do have anger problems, and these problems are in the church. Second, the survey sought to explore how the faith of Korean Christians can have an impact on anger problems they may have. Many Korean churches are doing numerous activities to help people grow in faith, including worship services. The assumption is that many years in the Christian faith can be helpful to control one's anger.

Project Implementation

Survey Distribution 1

The survey was distributed in two forms. The first survey was distributed in hardcopy form following the conclusion of a Sunday worship service on June 19th, 2011. This distribution sought to gain responses from those who hold to the Christian faith. Above all, survey 1 was for general ideas about the relationship between faith and anger. So, the surveys was conformed in Spirit church with about 100 congregations in Korea.

Those receiving the surveys were informed that they were anonymous, and

they were asked to complete as much of the survey as they could.² They were also informed that the results of the survey were to be used for this study. The context of the survey was provided by sharing the concern that anger problems can have a negative impact on families and churches, and that this project could provide important and helpful insights into the relationship between faith and anger.

Approximately 100 surveys were distributed, and 46 completed surveys were returned.

Survey Distribution 2

While the first distribution of the survey was conducted at a church in hardcopy form, the second distribution of the survey was through social networking, specifically through the use of Google survey tools between Feb 4th, 2016 and Feb 9th, 2016.³ Facebook, Cacaostory, and text messaging were the avenues by which the digital survey was shared. The goal of survey 2 is to get more specific data of the relationship between anger and faith. Survey 2 was conducted for more wide Christians in Korea than Christians in Spirit church. This distribution yielded 89 completed surveys.

2. You will have more information about the surveys in the appendix.

3. You will have more information about the surveys in the appendix.

Survey Analysis

Once the surveys were completed and returned, the analysis was completed using the Statistical Package for the Social Science (SPSS⁴), a tool used to analyze social science data. This was a good resource for data management and statistical analysis.

Above all, this program offers SPSS Regression Models and ANOVA. In addition to the analysis of ANOVA, two more nominal groups will help to relate faith to the most helpful activities for anger management and reasons for getting angry. ANOVA stands for Analysis of Variance. ANOVA provides the analysis of variance which,

tests the hypothesis that the means of two or more populations are equal. ANOVAs assess the importance of one or more factors by comparing the response variable means at the different factor levels. The null hypothesis states that all population means (factor level means) are equal while the alternative hypothesis states that at least one is different.⁵

Conclusion

The goal of this project was to determine the relationship between faith and anger. In order to do this in an efficient manner, the project took the form of a survey. This chapter focused on the project design, the project rationale, and the project implementation. The next chapter will evaluate the results of the survey.

4. SPSS stands for "Statistical Package for the Social Science."

5. "What is ANOVA?" accessed February 4, 2016, <http://support.minitab.com/en-us/minitab/17/topic-library/modeling-statistics/anova/basics/what-is-anova/>

CHAPTER 5

OUTCOMES

The thesis stated that, “Through faith, the number of people who experience anger problems will decrease as their control of their anger increases among those in Korean Churches.” To prove this thesis, a survey explored several questions about faith and anger within the church and online communities. This chapter presents the findings and interpretation of the survey results.

Survey 1

The first survey sought to discover the relationship between faith and anger with basic research. The independent variables were gender, age, and years of faith. The dependent variables were getting angry and controlling anger. These five variables will be explained in more detail during the course of this chapter.

Three additional questions were asked for further study. The first question asked about the target of a person’s anger (i.e., husband, wife, children, coworkers, religious friends, neighbors, parents). The second question asked about the physical responses one experienced when angry (i.e., muscle tension, getting cold, feeling of boiling inside, changing of skin color, clenching one’s fist). The third question asked how a person controlled their anger when they noted they were angry. The possible responses listed for this question were:

- I don't know how to control.
- I turn back from the situation, have a deep breath, and count from one to ten.
- I pour out my every thought to the other party.
- I pray quietly and ask God of wisdom.
- I give physical power to the items.
- Eating and drinking is a way of controlling emotion.
- I give up my opinion or my emotion.
- I talk it about later after I got the permission from the other party.

Survey Results

Following are the survey results. The respondents of this first survey were in a Korean congregation located in Korea. It was an anonymous survey completed on paper. The survey was completed by 46 respondents.¹ Appendix A provides detailed tabulated results of the survey.

1. See Appendix A for detailed tabulated results.

Variables

Gender

Being rooted in Confucianism, the Korean culture believes that gender is a basic element of understanding a person's character. Traditionally, women are expected to be more patience than men in every situation. In light of this, gender was the first survey focus for the relationship between anger and faith.

Of the 46 respondents, 13 were men, 18 were women, and the remaining 15 did not respond.

Years in the Faith

The second survey focus was about the number of years a person has been in the Christian faith. The six options were:

- Below 5 years
- 5-10 years
- 10-15 years
- 15-20 years
- 20-30 years
- More than 30 years

Most respondents indicated that had been in the Christian faith for 20-30 years. This reflects that Korean church history is not a new phenomenon; rather, many Korean Christians have been in the faith for long periods of time. The Korean church first

received the gospel through the ministry of Horace Newton Allen in 1884. On the other hand, the low number of respondents who indicated five years or less in the faith revealed that there are not many newcomers within the Korean church. Nearly half of Korean Christians of those questioned have been Christians for 15 years or more.

Analysis

An analysis of the survey results provided in Appendix A revealed several important facts:

- As the number of those who control anger increase, the numbers of those who get angry decreases.
- The duration of one's Christian faith has a positive impact on the ability to control anger.

From this first survey, understanding that there is a correlation between years in the Christian faith and anger management, the conclusion could be drawn that the Korean church plays a significant role. In some way, the Korean church can help people to control their anger problem.

Survey 2

The second survey was based on the results of the first survey. To get more decisive results, it asked more specific questions. The survey had 8 variables, including the dependent variables. These variables were:

- Effective church activities for faith
- Years of faith
- Obeying God's will
- Number of respondents who get angry
- Number of respondents who control anger
- Anger about church activities
- Confidence of going to heaven
- Confession of personal belongings, like money and houses.

Like the first survey, the dependent variables were the number of those getting angry and those controlling their anger. In addition to the analysis of ANOVA², two more nominal groups relating faith to anger include the most helpful activities to control anger and reasons for getting angry.

The specific questions asked the following:

- What is the most effective church activities for faith?
- What years have you been believing in Jesus as your savior?
- How many times in a week do you obey God's will, doing something because it will please God or avoiding something because God will dislike it?
- How many times in a month do you get angry?
- How many times in a month do you control your anger?
- How many times in a month do you get angry about church activities?

2. ANOVA stands for Analysis of Variance. ANOVA provides the analysis of variance.

- What percentage of confidence do you have about going to heaven?
- What percentage of your personal belongings belongs to God?

These questions had an underlying distinction into two areas: external traits and internal traits. The external traits of faith included church activities, years of faith, and number of those getting angry about a church. The internal traits of faith included obeying God's will, confidence about going to heaven, and confession of personal belongings.

An examination of the survey results revealed seven significant correlations:

- First, the number of those who get angry and the number of years in the faith have deep connection. The correlation showed that as one variable increased, the other variable decreased. So, if a person had more years in the faith, he had less occurrences of anger.
- Second, obeying God's will has a big connection with controlling anger. The correlation of the data revealed that obeying God's will and controlling anger rely on one other. This result is not about cause and result, but about dependence. So, if a person takes more opportunities to obey God's will and follow His word, he has a greater ability to control anger.
- Third, one's confidence about going to heaven after they die has a great association with one's years in the faith.
- Fourth, confidence about going to heaven after they die is deeply related to obeying God's will.

- Fifth, the number of those who get angry in a month is correlated perfectly with those who express confidence of going to heaven. When the level of confidence about heaven increased, less opportunities were taken to get angry.
- Sixth, a significant relationship exists between “What percentage of your personal material belongings is of God’s”, and obeying God’s.

Continuing to analyze the data yielded several additional results:

- The number of those who get angry during a one-month period is decisively effected by one variable: confidence of going to heaven. It means that confidence about going to heaven has the greatest influence to decrease the number of people who get angry.
- Obeying God’s will has the greatest influence for people to control their anger, with one’s confidence in going to heaven is the second greatest influence. The third greatest impact is the number of years one is in the Christian faith.

When the surveys were completed by Korean Christians, nominal group questions were asked. First, we asked the most helpful activities to control their anger as Christians. Five examples were provided, such as joining a worship service, personal prayer time, counselling with a pastor, sharing with fellow Christians, and meditating on the Bible. The results indicated that 43.6 percent of Christians chose personal prayer time as their faith activity to control their anger, 24.4 percent chose meditation on the Bible, and 23.1 percent chose joining a worship service.

Second, we asked the reasons Christians got angry. The question provided six examples that included differences of thoughts, being slighted, not satisfied with the worship service, inconsistency between words and behaviors, armature administration, and personal immaturity. The survey revealed that 39.3 percent of Korean Christians chose personal immaturity as the reason for getting angry. In addition, 24.7 percent chose inconsistency between words and behaviors. An additional discovery revealed that obedience to God's will is impacted by the six stated reasons for getting angry.

Conclusion

A study of the survey results yielded some important results. First, the longer one as a Christian has a positive effect one's anger problems. Second, one's confidence about going to heaven has the most powerful impact on those who control their anger. Third, obedience to God's will provides great motivation to control one's anger. Fourth, participation in church activities can be helpful for managing anger.

Today, Korean churches are considered an eyesore by society because of pastoral sin and financial problems in churches. As a result, some Koreans do not want to go to church anymore. They still believe in Jesus, but they do not want to join a church. These individuals are called "Ca-Na-An Christians," which sounds like the biblical "Canaan." It is from the backward Korean letters, "An-Na-Ga," which means, "I don't want to go to church." In the Western culture, it might be said, "believing without belonging," or "unchurched Christian."

According to one article, they stop going to a church because they become

deeply disappointed in the pastors and other Christians when they graduate from a high school (23.4%) or when they turn 30 (25.0%). In this same article, most indicated they had left a church more than 10 years ago (52.7%).³ In the eyes of Ca-Na-An Christians, a church is useless and helpless, but through our research, we have discovered that a church still provides hope for people who want to be like Jesus by controlling their anger.

For further study, Korean churches need to show how we can effectively show and share the gospel with people. A church will need to further study what methods may be helpful for believers to grow up and to become like Jesus in their character by handling their existing anger problems.

3. "Do you know 'Ca- Na-An Christians?'" *Koreandaily*, February 2013, accessed February 4, 2016, http://blog.koreadaily.com/view/myhome.html?fod_style=B&med_usrid=ravens&fod_no=1&cid=678309&%BC%D2%BC%D3-%BE%F8%B4%C2-%BD%C5%BE%D3%C0%CE-%B0%A1%B3%AA%BE%C8-.

APPENDIX A

SURVEY RESULTS

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Gender	31	0	1	.58	.502
Yrs_Faith	40	1	6	3.80	1.620
Age	44	1	6	2.95	1.346
NU_Anger	45	1	5	2.78	1.380
Controlling	44	1	4	2.55	.951
Valid N (listwise)	26				

Statistics

	Gender	Years of Faith Life	Age	Numbers of getting Anger	Numbers of controlling of anger
N Valid	31	40	44	45	44
Missing	15	6	2	1	2

Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	13	28.3	41.9	41.9
1	18	39.1	58.1	100.0
Total	31	67.4	100.0	
Missing System	15	32.6		
Total	46	100.0		

Years of Faith Life

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1 (~5 years)	4	8.7	10.0	10.0
2 (5-10 years)	7	15.2	17.5	27.5
3 (10-15 years)	5	10.9	12.5	40.0
4 (15-20 years)	7	15.2	17.5	57.5
5 (20-30 years)	11	23.9	27.5	85.0
6 (30 years ~)	6	13.0	15.0	100.0
Total	40	87.0	100.0	
Missing System	6	13.0		
Total	46	100.0		

Correlations

		Gender	Yrs_Faith	Age	NU_Anger	Controlling
Gender	Pearson Correlation	1	-.062	.050	-.010	-.168
	Sig. (2-tailed)		.762	.787	.958	.374
	N	31	26	31	30	30
Yrs_Faith	Pearson Correlation	-.062	1	.099	.166	.204
	Sig. (2-tailed)	.762		.552	.307	.212
	N	26	40	38	40	39
Age	Pearson Correlation	.050	.099	1	-.025	.003
	Sig. (2-tailed)	.787	.552		.876	.984
	N	31	38	44	43	43
NU_Anger	Pearson Correlation	-.010	.166	-.025	1	-.457**
	Sig. (2-tailed)	.958	.307	.876		.002
	N	30	40	43	45	43
Controlling	Pearson Correlation	-.168	.204	.003	-.457**	1
	Sig. (2-tailed)	.374	.212	.984	.002	
	N	30	39	43	43	44

** . Correlation is significant at the 0.01 level (2-tailed).

Correlations

		Gender	Yrs_Faith	Age	NU_Anger	Controlling
Gender	Pearson Correlation	1	-.062	.050	-.010	-.168
	Sig. (2-tailed)		.762	.787	.958	.374
	N	31	26	31	30	30
Yrs_Faith	Pearson Correlation	-.062	1	.099	.166	.204
	Sig. (2-tailed)	.762		.552	.307	.212
	N	26	40	38	40	39
Age	Pearson Correlation	.050	.099	1	-.025	.003
	Sig. (2-tailed)	.787	.552		.876	.984
	N	31	38	44	43	43
NU_Anger	Pearson Correlation	-.010	.166	-.025	1	-.457*
	Sig. (2-tailed)	.958	.307	.876		.002
	N	30	40	43	45	43
Controlling	Pearson Correlation	-.168	.204	.003	-.457**	1
	Sig. (2-tailed)	.374	.212	.984	.002	
	N	30	39	43	43	44

Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.768	.568		4.876	.000
	Yrs_Faith	.273	.093	.479	2.940	.008
	Gender	-.245	.300	-.132	-.817	.423
	Age	.003	.120	.004	.022	.983
	NU_Anger	-.375	.108	-.560	-3.460	.002

	N	Mean	Standard deviation	Kurtosis		Skewness	
	Statistic	Statistic	Statistic	Statistic	Standard error	Statistic	Standard error
CHAC_E	88	2.0455	.47728	1.438	.257	6.704	.508
YRFAITH_E	88	3.5909	1.69947	-.152	.257	-1.206	.508
OBEYING_I	88	3.2386	1.01703	.038	.257	-.197	.508
ANGER_R	88	2.6364	1.22410	.772	.257	-.428	.508
CONTROLE_R	88	2.8295	1.35800	.599	.257	-.999	.508
ANGERCH_E	88	2.0341	.95230	.503	.257	-.390	.508
CONFIDENCE_I	88	3.5795	.96754	-2.100	.257	2.794	.508
BELONGINGS_I	88	3.7614	.66080	-2.878	.257	7.637	.508
Valid N (listwise)	88						

Descriptive Statistics

		CHAC_E	YRFACE _E	OBEYI NG_I	NRANGE R_R	CONTR OLE_R	ANGERC H_E	CONFID ENCE_I	BELONG INGS_I
CHAC_E	Pearson Correlation	1	-.104	-.046	-.109	-.041	-.130	.266 *	-.111
	Sig. (2-tailed)		.333	.669	.312	.704	.228	.012	.303
	N	88	88	88	88	88	88	88	88
YRFAITH _E	Pearson Correlation	-.104	1	.037	-.293 **	-.270 *	.023	.335 **	.147
	Sig. (2-tailed)	.333		.731	.006	.011	.832	.001	.170
	N	88	88	88	88	88	88	88	88
OBEYIN G_I	Pearson Correlation	-.046	.037	1	-.114	.313 **	.086	.313 **	.325 **
	Sig. (2-tailed)	.669	.731		.290	.003	.423	.003	.002
	N	88	88	88	88	88	88	88	88
NRANGE R_R	Pearson Correlation	-.109	-.293 **	-.114	1	.405 **	.001	-.383 **	.019
	Sig. (2-tailed)	.312	.006	.290		.000	.993	.000	.858
	N	88	88	88	88	88	88	88	88
CONTR LE_R	Pearson Correlation	-.041	-.270 *	.313 **	.405 **	1	-.004	-.178	.133
	Sig. (2-tailed)	.704	.011	.003	.000		.968	.098	.215
	N	88	88	88	88	88	88	88	88
ANGERC H_E	Pearson Correlation	-.130	.023	.086	.001	-.004	1	-.047	.123
	Sig. (2-tailed)	.228	.832	.423	.993	.968		.666	.255
	N	88	88	88	88	88	88	88	88

CONFIDENCE_I	Pearson Correlation	.266 *	.335 **	.313 **	-.383 **	-.178	-.047	1	.165
	Sig. (2-tailed)	.012	.001	.003	.000	.098	.666		.125
	N	88	88	88	88	88	88	88	88
BELONGINGS_I	Pearson Correlation	-.111	.147	.325 **	.019	.133	.123	.165	1
	Sig. (2-tailed)	.303	.170	.002	.858	.215	.255	.125	
	N	88	88	88	88	88	88	88	88

Correlations

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig
		B	Std. Error	Beta		
1	(Constant)	4.237	1.004		4.223	.000
	CHAC_E	-.108	.278	-.042	-.387	.700
	YRFAITH_E	-.151	.079	-.210	-1.910	.060
	OBEYING_I	-.057	.135	-.047	-.423	.673
	ANGERCH_E	-.031	.131	-.024	-.236	.814
	CONFIDENCE_I	-.388	.152	-.307	-2.556	.012
	BELONGINGS_I	.212	.200	.115	1.062	.291

**Coefficients
Correlations**

		Gender	Yrs_Faith	Age	NU_Anger	Controlling
Gender Correlation	Pearson	1	-.062	.050	-.010	-.168
	Sig. (2-tailed)		.762	.787	.958	.374
	N	31	26	31	30	30
Yrs_Faith Correlation	Pearson	-.062	1	.099	.166	.204
	Sig. (2-tailed)	.762		.552	.307	.212
	N	26	40	38	40	39
Age Correlation	Pearson	.050	.099	1	-.025	.003
	Sig. (2-tailed)	.787	.552		.876	.984
	N	31	38	44	43	43
NU_Anger Correlation	Pearson	-.010	.166	-.025	1	-.457**
	Sig. (2-tailed)	.958	.307	.876		.002
	N	30	40	43	45	43
Controlling Correlation	Pearson	-.168	.204	.003	-.457**	1
	Sig. (2-tailed)	.374	.212	.984	.002	
	N	30	39	43	43	44

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig
	B	Std. Error	Beta		
1	(Constant)	2.358	1.087	2.170	.033
	CHAC_E	.068	.301	.024	.226
	YRFAITH_E	-.168	.086	-.210	.053
	OBEYING_I	.499	.146	.374	.001
	ANGERCH_E	-.074	.142	-.052	.604
	CONFIDENCE_I	-.349	.164	-.248	.037
	BELONGINGS_I	.191	.216	.093	.380

The Analysis Of Variance, ANOVA

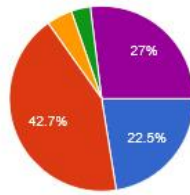
The Analysis of Variance, ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
<u>CHAC_E</u>	Between Groups	1.051	4	.263	1.162	.334
<u>CHAC_E</u>	Within Groups	18.767	83	.226		
<u>CHAC_E</u>	Total	19.818	87			
<u>YRFACE_E</u>	Between Groups	11.529	4	2.882	.998	.414
<u>YRFACE_E</u>	Within Groups	239.744	83	2.888		
<u>YRFACE_E</u>	Total	251.273	87			
<u>DEVOTION_I</u>	Between Groups	6.996	4	1.749	1.633	.174
<u>DEVOTION_I</u>	Within Groups	88.902	83	1.071		
<u>DEVOTION_I</u>	Total	95.898	87			
<u>NRANGER_R</u>	Between Groups	4.232	4	1.058	.696	.597
<u>NRANGER_R</u>	Within Groups	126.132	83	1.520		
<u>NRANGER_R</u>	Total	130.364	87			
<u>ENDURE_R</u>	Between Groups	9.791	4	2.448	1.349	.259
<u>ENDURE_R</u>	Within Groups	150.652	83	1.815		
<u>ENDURE_R</u>	Total	160.443	87			
<u>ANGERCH_E</u>	Between Groups	8.515	4	2.129	.713	.585
<u>ANGERCH_E</u>	Within Groups	247.849	83	2.986		
<u>ANGERCH_E</u>	Total	256.364	87			
<u>CONFIDENCE_I</u>	Between Groups	1.100	4	.275	.956	.436
<u>CONFIDENCE_I</u>	Within Groups	23.888	83	.288		
<u>CONFIDENCE_I</u>	Total	24.989	87			
<u>BELONGINGS_I</u>	Between Groups	4.412	4	1.103	2.726	.035
<u>BELONGINGS_I</u>	Within Groups	33.577	83	.405		
<u>BELONGINGS_I</u>	Total	37.989	87			

The Analysis of Variance, ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
<u>CHAC_E</u>	Between Groups	1.343	5	.269	1.192	.320
<u>CHAC_E</u>	Within Groups	18.476	82	.225		
<u>CHAC_E</u>	Total	19.818	87			
<u>YRFACE_E</u>	Between Groups	15.492	5	3.098	1.078	.379
<u>YRFACE_E</u>	Within Groups	235.781	82	2.875		
<u>YRFACE_E</u>	Total	251.273	87			
<u>DEVOTION_I</u>	Between Groups	13.664	5	2.733	2.725	.025
<u>DEVOTION_I</u>	Within Groups	82.234	82	1.003		
<u>DEVOTION_I</u>	Total	95.898	87			
<u>NRANGER_R</u>	Between Groups	1.400	5	.280	.178	.970
<u>NRANGER_R</u>	Within Groups	128.963	82	1.573		
<u>NRANGER_R</u>	Total	130.364	87			
<u>ENDURE_R</u>	Between Groups	1.754	5	.351	.181	.969
<u>ENDURE_R</u>	Within Groups	158.689	82	1.935		
<u>ENDURE_R</u>	Total	160.443	87			
<u>ANGERCH_E</u>	Between Groups	15.299	5	3.060	1.041	.399
<u>ANGERCH_E</u>	Within Groups	241.065	82	2.940		
<u>ANGERCH_E</u>	Total	256.364	87			
<u>CONFIDENCE_I</u>	Between Groups	1.870	5	.374	1.327	.261
<u>CONFIDENCE_I</u>	Within Groups	23.118	82	.282		
<u>CONFIDENCE_I</u>	Total	24.989	87			
<u>BELONGINGS_I</u>	Between Groups	2.221	5	.444	1.018	.412
<u>BELONGINGS_I</u>	Within Groups	35.768	82	.436		
<u>BELONGINGS_I</u>	Total	37.989	87			

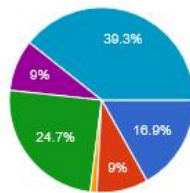
The Most Helpful Activity & The Reasons of Getting Anger

What is the most helpful activity to control your anger?



Joining a worship service	예배참여	20	22.5%
Personal prayer time	개인기도의 시간	38	42.7%
Counselling with a pastor	목회자와의 신앙상담	4	4.5%
Sharing with fellow Christians	성도들간의 이야기	3	3.4%
Meditation of the Bible	말씀묵상의 시간을 가짐	24	27%

What are the reasons of getting anger at a church?



Differences of thoughts	사람들과의 의견이나 견해 차이	15	16.9%
Being slighted	무시당하거나 소외받은 느낌	8	9%
Not satisfied with the worship service	예배가 마음에 들지 않음	1	1.1%
Inconsistency between words and behaviors	사람에게서 보여지는 죄된 모습들과 모순들	22	24.7%
Armature administration	미숙한 일처리나 행정처리	8	9%
Personal immaturity.	나의 성숙하지 못함	35	39.3%

APPENDIX B
QUESTIONNAIRE 1

1. What is your gender?
1) Male 2) Female
2. How old are you?
1) Twenty 2) Thirty 3) Forty 4) Fifty 5) Sixty 6) Seventy
3. How many years have you been of faith life?
1) under 5 years 2) 5-10 years 3) 10-15 years 4) 15-20 years 5) 20-30 years 6) over 30years
4. How many time do you get angry in a month?
1) 0-1 time 2) 2-5 times 3) 6-9 times 4) 10-12 times 5) over 12 times
5. How much do control you anger?
1) 0-30% 2) 40-60% 3) 60-80% 4) 80-100%
6. Who is the target of your anger?
1) Husband 2) Wife 3) Children 4) Coworkers 5) Religious friends 6) Neighbors 7) Parents
7. What is your physical responses one experienced when angry?
1) Muscle tension 2) Getting cold 3) Feeling of boiling inside 4) Changing of skin color 5) clenching one's fist
8. How control your anger when you noted you were angry?
1) I don't know how to control. 2) I turn back from the situation, have a deep breath, and count from one to ten. 3) I pour out my every thoughts to the other

party. 4) I pray quietly and ask God of wisdom. 5) I give physical power to the items. 6) Eating and drinking is a way of controlling emotion. 7) I give up my opinion or my emotion. 8) I talk it about later after I got the permission from the other party.

APPENDIX C
QUESTIONNAIRE 2

1. What is the most effective church activities for faith?
 - 1) Worship Service 2) Bible Study 3) Fellowship 4) Volunteer work at a church 5) Social participation
2. What years have you been believing in Jesus as your savior?
 - 1) Under 5 years 2) 5-10 years 3) 10-15 years 4) 15-20 years 5) 20-30 years
 - 6) Over 30 years
3. How many times in a week do you obey God's will, doing something because it will please God or avoiding something because God will dislike it?
 - 1) 1 time 2) 2-5 times 3) 6-10 times 4) over 10 times 5) None
4. How many times in a month do you get angry?
 - 1) 0-1 time 2) 2-5 times 3) 6-9 times 4) 10-12 times 5) over 12 times
5. How many times in a month do you control your anger?
 - 1) 0-1 time 2) 2-5 times 3) 6-9 times 4) 10-12 times 5) over 12 times
6. How many times in a month do you get angry about church activities?

- 1) 0-1 time 2) 2-5 times 3) 6-9 times 4) 10-12 times 5) over 12 times
7. What percentage of confidence do you have about going to heaven?
- 1) 50% 2) 70% 3) 100% 4) No idea
8. What percentage of your personal belongings belongs to God?
- 1) Half 2) 70% 3) 100% 4) None
9. What are the reasons of getting anger at a church?
- 1) Differences of thoughts 2) Being slighted 3) Not satisfied with the worship service 4) Inconsistency between words and behaviors 5) Armature administration 6) Personal immaturity.
10. What is the most helpful activity to control your anger?
- 1) Joining a worship service 2) Personal prayer time 3) Counselling with a pastor 4) Sharing with fellow Christians 5) Meditation of the Bible

BIBLIOGRAPHY

- Ambrose. *The Oxford Early Christian Studies*. Volume 1. Edited and translated by Ivor J. Davidson. New York, NY: Oxford University Press Inc., 2001.
- Bagby, Daniel G. *Understanding Anger in the Church*. Nashville, TN: Broadman, 1979.
- Bennett, John C. "Reinhold Niebuhr's Social Ethics." *Reinhold Niebuhr: His Religious, Social, and Political Thought*. Edited by Charles W. Kegley. New York, NY: Pilgrim Press, 1984.
- Blomberg, Craig L. *James*. Zondervan Exegetical Commentary of the New Testament. Grand Rapids, MI: Zondervan, 2008.
- Bruce, F.F. *The Epistle to the Galatians*. New International Greek Testament Commentary. Grand Rapids, MI: Eerdmans, 1982.
- De La Torre, Miguel A. *Genesis*. Louisville, KY: WJKP, 2011.
- Dunn, James D. G. *The Epistles to the Colossians and to Philemon*. New International Greek Testament Commentary. Grand Rapids, MI: 1996.
- Fowler, James W. *Stages of Faith*. New York, NY: Harper & Row, 1981.
- Fromm, Erich. *The Anatomy of Human Destructiveness*. New York, NY: Holt, Rinehart and Winston, 1973.
- Garland, 2 *Corinthians*. New American Commentary. Nashville, TN: Broadman, 1999.
- Garland, David E. *Luke*. Zondervan Exegetical Commentary of the New Testament. Grand Rapids, MI: Zondervan, 2011.
- Hafemann, Scott J. *2 Corinthians*. New American Commentary. Grand Rapids, MI: Zondervan, 2000.
- Harris, Murray J. *The Second Epistle to the Corinthians*. New International Greek Testament Commentary. Grand Rapids, MI: Eerdmans, 2005.
- Hughes, R. Kent. *Genesis*. Wheaton, IL: Crossway, 2004.
- Jones, Robert D. *Uprooting Anger*. Phillipsburg, NJ: P&R Publishing, 2005.
- Jung, Jaeyoung. *Korean Church-the Future of Next 10 Years*. Paju, Korea: SFC, 2012.

- Konstan, David. *The Emotions of the Ancient Greeks: Studies in Aristotle and Classical Literature*. Toronto, Canada: University of Toronto, 2007.
- Lahaye, Tim, and Bob Phillips. *Anger Is a Choice*. Grand Rapids, MI: Zondervan, 1982.
- Lester, Andrew D. *The Angry Christian*. Louisville, KY: WJKP, 2003.
- Lester, John D. *Anger*. Louisville, KY: WJKP, 2007.
- Lutzer, Erwin. *Managing Your Emotions*. New York, NY: Christian Herald Book, 1981.
- MacArthur, John F. *Ephesians*. Winona Lake, IN: BMH Books, 1986.
- Marshall, Howard. *The Gospel of Luke*. New International Greek Testament Commentary. Grand Rapids, MI: Eerdmans, 1978.
- Martin, Ernest D. *Colossians Philemon*. Scottdale, PA: Herald Press, 1993.
- Min, Sun Gil. "Hwabyung in Korea: Culture and Dynamic Analysis." *World Cultural Psychiatry Research Review* 4, 2009.
- Moo, Douglas J. *The Letter of James*, Pillar New Testament Commentary. Grand Rapids, MI: Eerdmans, 2000.
- Osborne, Grand R. *Matthew*. Grand Rapids, MI: Zondervan, 2010.
- Rose, Allen, and John N. Oswalt. *Genesis and Exodus*. Carol Stream, IL: Tyndale, 2008.
- Sproul, R. C. *The Purpose of God Ephesians*. Ross-Shirt, Scotland: Christian Focus Publications, 2002.
- Stott, John R. W. *The Message of Ephesians*. Bible Speaks Today. Downers Grove, IL: IVP, 1979.
- Stratton, George Malcolm. *Anger: It's Religious and Moral Significance*. London, UK: George Allen Unwin, 1923.
- Turner, David. *Matthew*. Baker Exegetical Commentary of the New Testament. Grand Rapids, MI: Baker, 2008.
- Wall, Robert W. *Colossians & Philemon*. IVP New Testament Commentary. Downers Grove, IL: IVP, 1993.
- Wallace, Daniel B. *Greek Grammar: Beyond the Basics*. Grand Rapids, MI: Zondervan, 1996.

Wright, H. Norman. *The Christian Use of Emotional Power*. Old Tappan, NJ: Revell, 1974.

VITA

Haseok Jun was born on March 20, 1974 in South Korea. He got married to Hyunjung Kim. He has two kids, one son and one daughter. He was graduated from Chongshin Theological Seminary with M. Div in 2001 in Korea. He studied at Treveca Nazarene University at M.A. but didn't finish up the degree program. He got Th. M in New Testament at Gordon-Conwell Theological Seminary in 2006 in Boston/USA. From 2009 to 2016, he had studied on the degree of Doctor of Ministry at Gordon-Conwell Theological Seminary specializing in Pastoral Skills. Now he is serving Spirit Presbyterian church as a senior pastor. Mr. Jun is expected to graduate on May 2017.